/326 cont./

[771] [177] [782] [796] them most totally ignorant of the outward forms of Catholicism. But rarely in the prayers addressed to the old Andean divinities or demons is no mention made of the Virgin and the saints. Sometimes even the latter alone are invoked in the course of ceremonies which have nothing Christian about them.

796 [177] There would be little required for certain festivals, such as those of San Jerónimo and Candlemas, to receive the approbation of the most scrupulous esslesiastic on the subject of rites. The procession which they organize during this festival is a simple parody of those they make under the direction of their curé.

In church they pray before the altars, burn church candles in honor of the saints, and ring the bells each day at the prescribed [994] hours. A special official, the mayordomo, is responsible for the upkeep of the church and the manufacture of the candles, and must in addition ring the bells.

Several festivals are celebrated under the patronage of a saint and coincide with those of the Catholic calendar.

To this Catholic influence another of a secular character [506] must be joined. The ceremonious salutations which form one of the obligatory interludes of every festival are clearly reminiscent of the old Castilian embrace. The wishes of suma-hora, "in good time," which are pronounced at the same time constitute a certain sign of the Spanish origin of several rules of Čipaya courtesy. The 796 president and organizer of the festival bears the name of alferez, 554 "banner-carrier," and his dignity is symbolized by a standard 177 (wandera). The title and insignia are Spanish, but this office in several of its aspects clearly seems to be in the Indian tradition.

177 Short of admitting that formerly the Čipaya were in close contact with a village of Bolivian half-breeds, which is perhaps not to be ruled out, everything seems to indicate that these foreign influences came to them through the Aymara. When I make a study [492] of the Čipaya vocabulary, I shall have constant opportunity to indicate this impregnation of Aymara in the Čipaya language and

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534 Panpipes. The Čipaya Indians have two types of Panpipes. The first (maiso) is extremely simple. It is composed of two tubes of unequal length, closed at one end and tied together with a wool cord (Fig. 8, D /see p. 173/). One of the tubes is 10 cm. long and the other 12.1 cm. This instrument was a particularly difficult acquisition for me. There was only one specimen in the whole village, [194] and it was moreover the property of the mayordomo, the official entrusted with maintaining places and objects of worship. He only resigned himself to giving it to me after much hesitation. Even before I had acquired this object it had been mentioned to me as a venerable piece. I had only one occasion to see it in use: this was at the Carnival, a particularly solemn and clearly pagan festival.

[120] One Čipaya had the happy idea of selling me a whole series of syrinxes which present several very interesting peculiarities. They are composed of a single row of bamboo tubes (five or seven) closed by a natural node and held inserted between two sticks themselves joined by a crossed string. Each of these pipes is provided on one side with a splinter of bamboo cut obliquely on its lower part (Fig. 8, B).

What is the purpose of this arrangement, which has not been found on any other Panpipes in the Old or New World? Mr. Izikowitz conjectures that it is a question of accessories of no practical value which have been substituted for a second series of tubes. This [114] hypothesis appears very far-fetched to me, and I ask myself if it is not a matter here of the fantasy of a flute-maker who thought of reinforcing the ligature by this means. The latter, in contrast, merits [191] our attention: it is actually a type which has only been found at Arica in the Andean region, but which still has a wide distribution in the west of the Amazon basin. Let us add that this ligature is always used for flutes with a single series of tubes.

The syrinxes which I have just described are apparently very old specimens. I have seen newer ones among the Čipaya of the [191] type common among the Aymara and among all the Indians of the altiplano in general.